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The Bible Vision

Fort Wayne Bible Institute

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The Bible Vision

FEBRUARY - MARCH, '46

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THE BIBLE VISION

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EDITORIALS

The Religion of the Pure In Heart

Christianity distinguishes itself from the other major religions of the world in two important respects. First, it represents God as a being of moral goodness, the essential element of which is love. Secondly, it makes this same element of goodness the standard of life for man. It represents all men as sinners according to the divine standard, yet it calls all men to a renewal of spiritual life by which love becomes the principle of motivation. Men are to follow peace and holiness without which they cannot see God. It is the pure in heart who may see God.

Such a standard and provision for the life of man in this present world is foreign to the great ethnic faiths. The Mohammedan heaven itself abounds with lust. The Hindu deities are themselves the worst examples of vice. To be a Hindu or a Mohammedan does not mean that one is a good man. Christianity is different. If a man practices sin, the most ungodly man easily judges that he is not a Christian, and if he professes to be, it will be discerned that he is not genuine. Christ has set the standard for Christian living by His own life and word, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Applying the Divine Standard to Christendom

Not only is Christianity distinguishable from other religions by its standard of life, but Christianity is to be distinguished from perversions by the same standard. The fact is that in only a smaller part of nominal Christendom has this standard been retained either in creed or in practice. Unregenerate human nature, whether it be within Christendom or without, shrinks at whatever strikes at selfishness. Man is ever at the task of making religion comfortable, and Satan is adept at providing religious substitutes for people who want religion and sin at the same time.

While the great branches of Christendom agree upon the fact that sin must be purged from man before he can see God the issue has been deferred according to some branches in favor of greater convenience for sin in the present life. Sacramentalism is the religion of more than half of Christendom. This does not change the sinful heart of the communicant, hence a doctrine of purgatorial fires is added to prepare him for eternity. These fires are believed to purge sin from the life. Again, it is taught that sin continues in the life of the believer through life but at death it will be purged.

Protestantism, in returning from a sacramental and sacerdotal view of things to Bible study and personal faith in God through the mediatorial work of Christ, laid the basis for an actual change and renewal of the heart.

But Protestant faith has also been open to perversion. It has not always been adequately disassociated from sacramentalism. It has sometimes been reduced to a spurious subjectivism. It has sometimes become antinomian.

Faith itself may become a superficial thing in which men's sinful lives are left unchanged, in which men "pity themselves and trust the Saviour" but do not hate their sins and forsake them. All such religion is vain and will sooner or later mock its possessor. It is not the religion of the Bible.

Scriptures Emphasizing the Undivided Heart As God's Standard of Life for His People

In Moses' Writings

Deut. 4:29—O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever.

Deut. 5:5—And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

In the Psalms

Psa. 24:3, 4—Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart.

Psa. 66:18—If I regard iniquity in my heart the Lord will not hear me.

In the Prophets

II Chron. 16:9—For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of those whose hearts are perfect toward him.

Jer. 4:4—Circumcise yourselves to the Lord, and take away the foreskins of your hearts.

Jer. 29:13—And ye shall seek me and find me when ye shall search for me with all your heart.

Ezek. 11:19, 21—And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. . . . But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their heads, saith the Lord God.

Ezek. 36:25-27—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. *A new heart will I give* unto you and a new spirit will I put within you: and I will *take away the stony heart* out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

Joel 2:12—Turn ye even unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

In the New Testament

Matt. 5:8—Blessed are the pure in heart for they shall see God.

Matt. 6:24—No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other.

Mark 7:21-23—For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetous-

ness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all of these come from within and defile the man.

Mark 12:30, 31—And thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself.

Acts 5:3, 4—Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . Why hast thou conceived this thing in thine heart.

Acts 8:21, 22—Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God. . . . Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 8:37—If thou believest with all thine heart, thou mayest. (be baptized)

Acts 15:8, 9, 11—And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying (cleansing) their hearts by faith. . . . But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Rom. 6:17—But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom. 10:8, 9—The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus (Jesus as the Lord, R. V.) and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Eph. 3:14-17—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith that ye being rooted and grounded in love, may be able to comprehend (strong to comprehend, R. V.) with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph. 6:5-8—Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness

of your heart, as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing 'that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

I Thess. 3:12-13—And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I Tim. 1:5—Now the end of the commandments is charity (love) out of a pure heart, and of a good conscience and of faith unfeigned.

II Tim. 2:22—Flee also youthful lusts: but follow righteousness, faith, charity (love), peace, with them that call on the Lord out of a pure heart.

Hebr. 4:12-13—For the word of God is quick, and powerful (living and active), and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of (quick to discern) the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.

Hebr. 8:10—This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people.

Hebr. 10:22—Let us draw near with a true heart in full assurance of faith, having

- (1) Our hearts sprinkled from an evil conscience,
- (2) And our bodies washed with pure water.

James 3:14—But if ye have bitter envying (jealousy) and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly sensual, devilish; For where envying and strife is there is confusion and every evil work.

James 4:8—Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

I Pet. 1:21-22—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the breth-

ren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

I John 4:7-8—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

I John 3:19-21—My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

Rev. 2:23—All the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to his works.

Examples of Men Who Pleased God

Enoch

Gen. 5:24—Enoch walked with God and he was not for God took him.

Noah

Gen. 6:9—Noah was a just man and perfect in his generation, and Noah walked with God.

Abraham

Gen. 15:6—He believed in the Lord; and he counted it to him for righteousness.

David

I Kings 11:4—And it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

Hezekiah

II Kings 18:3—And did that which was right in the sight of the Lord, according to all that David his father did.

Josiah

II Kings 22:2—And he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left.

Job

Job 1:1—There was a man in the land of Uz, whose name was

Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Simeon

Luke 2:25—The same was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Nathanael

John 1:47—Behold an Israelite indeed in whom there is no guile.

Stephen

Acts 6:5—A man full of faith, and of the Holy Ghost.

Cornelius

Acts 10:1—A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

Christianity a Religion with Adequate Incentive

What is it that makes the Bible religion one of such singular devotion? It is simply this that God has in the Bible revealed Himself as a being altogether worthy of human trust, devotion, and obedience. The knowledge of His love for man is the occasion for man's love for God. The goodness of God is what leads men to repentance. It is also this goodness which leads to faith, hope, and love.

God's goodness is manifest in the world in which we live in a thousand ways. The lower creation expresses it in its processes. The harmony of the spheres, the cycle of the seasons, the reciprocal relations of mineral and vegetable kingdoms and of these kingdoms to the animal kingdom, the endowments of the human personality—all of these speak of a Creator who has taken infinite pains to provide for the well being of His creatures.

God's goodness is manifest superbly through Jesus Christ, His Son, who has assumed identity with the human race. He assumed the sufferings common to humanity; He suffered death. In it all He loved man and in spite of man's rejection did not withdraw His identity. He arose from death, not to turn His back upon unappreciative humanity but to declare His purpose to be the living Mediator between God and man—and this is His position now. We have One who is at the right hand of all power for no other reason than to hear and answer the prayers of those who seek Him. It is this fact of *the living Christ* which makes gloriously real the faith, and hope, and love of the Christian.

Did Samuel Actually Come Forth After Death? If so Does this Substantiate the Claims of Spiritism?

That Samuel actually came forth is not probable we believe, for several reasons.

1. The only testimony to his appearance was that of the witch. Saul himself did not see Samuel, and the word of a witch is not credible authority. As to her report, it could have been a deliberate fraud produced by her peculiar gift, or since the Bible represents witchery as of evil origin, Satan, whose wisdom is super-human, may have produced the apparition which she reported.

2. The conversation carried on with Saul was such as is common to ventriloquism. That the witch possessed the gift of ventriloquism is indicated by the designation "engastriunthos" given her in the LXX. This is the word for ventriloquist meaning one who can throw the voice so as to represent others. If she was a ventriloquist, the idea that Samuel himself spoke is practically precluded.

3. The information received by Saul was nothing beyond the ability of such a woman to produce. Satan in his super-human wisdom may have enlightened her. The information is little more, however, than had already been repeatedly given to Saul by Samuel when he was alive (I Samuel 13 and 15). The prediction of Saul's death does not necessarily refer to the specific day following as the English text of our Bible makes it seem; the Hebrew word sometimes means "tomorrow" but sometimes merely future time.

4. God hates witchcraft and calls it a sin, hence He would not be an accomplice in it or work under its auspices (I Samuel 15:23; Deut. 18:10; Exod. 22:18; Gal. 5:20).

Inasmuch, therefore, as there is nothing in the account of the witch of Endor which cannot be accounted for by magical or Satanical agency and since it is not likely that God would permit one of His servants to be brought forth under auspices which He condemned, it is improbable that Samuel actually came forth.

Whether Samuel actually came forth or not, the account of the witch of Endor does not in any sense lend endorsement to Spiritism. Before seeking the witch, Saul "enquired of Jehovah" but would not be heard of Him because of his sins. Thus in this very passage the religion of the Bible is distinguished from witchcraft and Spiritism. Spiritists would fare far better to make no claim to a precedent from this passage.

A Fence or An Ambulance

By JOSEPH MALINS

'Twas a dangerous cliff, as they freely confessed,
 Though to walk near its crest was so pleasant;
 But over its terrible edge there had slipped
 A duke and full many a peasant.
 So the people said something would have to be done,
 But their projects did not at all tally;
 Some said, "Put a fence around the edge of the cliff,"
 Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
 For it spread through the neighboring city;
 A fence may be useful or not, it is true,
 But each heart became brimful of pity
 For those who slipped over that dangerous cliff;
 And the dwellers in highway and alley
 Gave pounds or gave pence, not to put up a fence,
 But an ambulance down in the valley.

"For the cliff is all right, if you're careful," they said,
 "And, if folks even slip and are dropping,
 It isn't the slipping that hurts them so much,
 As the shock down below when they're stopping."
 So day after day, as these mishaps occurred,
 Quick forth would these rescuers sally
 To pick up the victims who fell off the cliff,
 With their ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me
 That people give far more attention
 To repairing results than to stopping the cause,
 When they'd much better aim at prevention.
 Let us stop at its source all this mischief," cried he,
 "Come, neighbors and friends, let us rally,
 If the cliff we will fence, we might almost dispense
 With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined,
 "Dispense with the ambulance? Never!
 He'd dispense with all charities, too, if he could;
 No! No! We'll support them forever.

*Aren't we picking up folks just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence,
While the ambulance works in the valley?"*

*But a sensible few, who are practical too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them then, with your purse, voice, and pen,
And while other philanthropists dally,
They will scorn all pretense and put up a stout fence
On the cliff that hangs over the valley.*

*Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling,
"To rescue the fallen is good, but 'tis best
To prevent other people from falling.
Better close up the source of temptation and crime,
Than deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff
Than an ambulance down in the valley."*

CONTRAST

INVICTUS

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance
I have not winced, nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.
Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.
It matters not how strait the gate,
How charged with punishment the
scroll,
I am the master of my fate,
I am the captain of my soul.

William Henley.

MY CAPTAIN

Out of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ the conqueror of my soul.
Since His the sway of circumstance,
I would not wince nor cry aloud;
Under that rule which men call chance
My head with joy is humbly bowed.
Beyond this place of sin and tears—
That life with Him! And His the aid
Despite the menace of the years
Keeps, and shall keep, me unafraid.
I have no fear though strait the gate,
He cleared from punishment the
scroll
Christ is the Master of my fate,
Christ is the Captain of my soul.

Dorothea Day.

PERMANENCY OF PEACE

By JARED F. GERIG

Pastor of the First Missionary Church, Phoenix, Arizona

In this message, it seems altogether timely and fitting that we consider a *permanent peace*. We point out in keeping with this theme, some of the last words of Jesus as found in John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Christian has experienced a peace, altogether different from the peace that the world gives. *The peace that the world giveth* is characterized by several profound falsities. *It is external peace* which does nothing to quiet and calm the troubles waters of the soul. It is an *insecure and unstable peace* for it is founded upon the sands of human selfishness and opportunism. It knows nothing of the enduring qualities of love and generosity and self-forgetfulness. It rests, and then topples insecurely upon the promises of men and the treaties of nations, all of which have proven their futility and folly. Furthermore, *it is an enforced peace*, a peace at the point of arms, a peace because an international police system enforces it, a peace that never again will be based upon the preachment and practice of disarmament and good-will. This is the peace that the world

gives.

It has been of personal interest that the nations on the Allied side are already giving considerable time to debate on post-war matters. The fact is being faced that "permanent peace would be impossible until and unless the young people of Germany should be completely educated away from the philosophy that has dominated Germany since the time of Bismarck and which was a fetish in Prussia long before Bismarck's time." The consensus of thought is that there must be a re-education of German youth away from "the religion of German superiority."

There will be no disagreement with the truth that any permanency of peace from the world viewpoint must run parallel to a destruction of the idea that Germany is destined as a master nation to rule the rest of the world. That same thing goes for all other nations who get such ideas about themselves. But it is a forgone conclusion that any system of re-education to remedy the matter is doomed to failure. The rest of the world will have their headaches attempting to re-educate Germany, Italy, and Japan.

It is right at this juncture in

world affairs that we earnestly hope and pray that the true church of Jesus Christ will not fail. We know not what a day may bring forth, but if God wills that peace once more be restored to the earth, and that nations are opened to travel and intercourse, let the flaming evangel of the saving Gospel of Jesus Christ go, go into these lands with the transforming message of the saving grace of God. It is not re-education, but regeneration; it is not a revision of theories, but a revival of spiritual life, which will break the power of savagery and restore peace and good-will among men.

So much for the peace that the world gives. It is not in men, but between men; it is not lasting peace, but unstable and temporary at its best. Consult history for the proof of that. It is not voluntary and the product of good-will, but enforced and coerced and legalized. We dare say that it is never genuine peace but camouflaged and veneered and idealistic and unreal.

It is in contrast to this that Jesus says, "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid." This peace is a special gift of God to His children, and cannot be experienced outside of Jesus Christ and apart from His glorious salvation. Do you know

the Lord Jesus Christ? Then you can have this peace "which passeth all understanding."

It originates with God. That is clearly evident; it is not the peace that the world giveth. "Peace I leave with you, my peace I give unto you," said Jesus, and this peace has in it all the elements of diety, its power, its permanency, its purity, and its perfection. It is peace as God knows it, offered to men in the grip of condemnation and crisis. "Like the rainbow, peace rests upon the earth, but its arch is lost in heaven. Heaven bathes it in hues of light—it springs up amid tears and clouds—it is a reflection of the eternal sun—it is an assurance of calm—it is the sign of a great covenant between God and man—it is an emanation from the distant orb of immortal light." So speaks another of this pre-eminent truth that real and lasting peace flows from the very heart and nature of God. There is no other source nor fountain-head. There is no disposition in men, on covenant between men, no efforts of men, which can bring nor assure real and lasting peace. It was Petrarch who said in truth, "Five great enemies of peace inhabit with us—avarice, ambition, envy, anger, and pride; if these were to be banished, we should infallibly enjoy perpetual peace." Peace is not in us as

men, but we sing its true origin in the words of the poet:

"Peace! peace! wonderful peace, Coming down from the Father above: Sweep over my Spirit forever I pray, In fathomless billows of love."

It originates with God, *but it operates in the heart*. "What a treasure I have in this wonderful peace, Buried deep in the heart of my soul; So secure that no power can mine it away, While the years of eternity roll." What direction for peace Jesus gave to His disciples when he said, "Let not your hearts be troubled; ye believe in God, believe also in me." "Let not your heart be troubled, neither let it be afraid." The greatest war in the universe is the war that rages in the bosoms of men, in their hearts, where they are at swords with their higher selves, their better knowledge, their violated consciences, their self-respect. It is a battle that knows no end until there is a complete reconciliation inwardly with God and His will and ways. Bishop Patrick says, "Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves." To this we bring you the word of Fenelon that "the peace of the soul consists in an absolute

resignation to the will of God." Forget the world, and the conflict, and the sacrifice and the suffering for a moment to consider this question, "Do you know the peace of God in your heart and soul? Is there a calm of spirit, and a restfulness of attitude, and serenity of mind which rests upon your right relation to God through Jesus Christ, His Son?"

This peace when once experienced *obtains for the whole of life*. While it operates in the heart, yet it does so order the life in all of its varied conditions and circumstances as to keep us utterly from fear and anxiety. It was Paul who urged, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God (note it) which passeth all understanding shall keep, or guard your hearts and minds through Christ Jesus." Life can be rid of its turmoils, its upheavals, its hair-pulling and floor-walking, when once we let this inner peace that Jesus gives flood our souls, and control our lives. This is the permanent peace for our day, and we commend it to you in Christ Jesus. Get acquainted with Him, the Prince of Peace, and out of such soul-saving relation shall be born the peace that rules in the heart. (Col. 3:15.)

PRESS ON!"

By D. M. PANTON
Publisher of "THE DAWN"

Apart from our Lord, Paul is the only man presented to us by God for imitation; as he says himself, by inspiration—"Be ye imitators of me, even as I also am of Christ" (I Cor. 11:1). This lends immense force to the master-passion of Paul, which, therefore, should become ours: "One thing I do" (Phil. 3:13). He says there is a mountain summit yet ahead that he has not reached: Paul the aged; Paul, after writing his greatest Epistles, and having founded his noblest Churches, nevertheless cries, "One thing I do; I press on." He uses a careful word. "I count not myself to have apprehended:" I have taken stock; I have summed up the facts; I have reached a mathematical conclusion: my whole life must be concentrated on one aim: "One thing I do."

UNAPPREHENDED

The Apostle begins by acknowledging exactly what had not yet been achieved even by the chief of the Apostles; an unachievement which, if it included Paul, must embrace every one of us. "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may"—for it depends on my own effort—"apprehend that for which also I

was apprehended by Jesus Christ." Paul is the supreme master of the doctrine of assurance: his statements of our fundamental safety by saving faith are unsurpassed: he was the last soul in the universe to doubt his own salvation. Since he was as certain as anyone in the world that he had obtained salvation, what was it that he had not "obtained"? "Not that I am already made perfect." The word "perfect" was used of racers and wrestlers, when their strength and ability had passed the standard of their "agonistical" exercises.

"Paul did not go to sleep over the singularity of his conversion: nor rock himself in the cradle of his apostolic success; nor soothe himself with the opiate of his official position." The prize can never be assumed until it is won.

THE PAST

Paul now defines what he means by his concentrated singleness of aim. "Forgetting the things that are behind." Among the things "behind" Paul, take but a single group—his sufferings for Christ. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned: in labour, and travail, in

hunger and thirst, in cold and nakedness." II Cor. 11:24. What a golden record! He forgets it all. Humility that begins to plume itself on its past is already dead. Equally vital is it to forget our failures, our disappointments, our sins: brooding on the past paralyses the present, and bankrupts the future. One word of our Lord counters both. "Many that are first shall be last" — first-class runners may lose the race even in the last lap; "and the last first"—Mark 10:31—for even if, at this moment, we are last, we may yet be first, if—"one thing I do." Let the glorious, certain, infinite future, with its boundless possibilities, bury a stained and disappointing past.

THE MODEL RUNNER

But again Paul defines his attitude, which makes our model, towards the present. "Stretching forward to the things that are before:" stretching ourselves out, as the keen runner in a race, towards the things in front: not satisfied with any past achievement, or suffering, or consecration, but continually reaching forward with ever-growing ardor. An artist, standing before his latest picture, was seen to burst into tears. When asked why, he replied: "Because I am satisfied with my work." He had reached his ideal, and therefore exhausted it. Never so Paul. The successful

runner is the racer who has girded his loins tight, forgetting the past—looking over the shoulder would lose any race—with his whole energies he is concentrated on the goal. "Stretching forward to the things which are before, I press on toward the goal."

Passionate absorption is beautifully illustrated in General Booth, when himself over eighty. A friend of his writes: "I learned the secret of his power. He said, 'When do you go?' I said, 'In five minutes.' He said, 'Pray'; and I dropped on my knees with General Booth by my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcasts of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing with tears, he bade me goodbye and started away, past 80 years of age, to preach on the Continent. And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or what you are, but of whether God controls you."

WINNING THE PRIZE

Paul next makes clear what lies beyond the "mark" — the tape which the winner first touches. "I press toward the mark for the prize." Concerning the gift, Paul has just said, "not having a righteousness of mine own," God has given me His, a pure gift; but what I have not yet apprehended, because not yet made perfect, is a prize; and no prize ever existed that did not have to be won. And what that Prize is he has already shown: "If by any means I may attain unto the out-resurrection from among the dead." The Revelation puts it beautifully: "Blessed and holy IS HE"—no mass resurrection, but the beatitude and sanctity of an individual—"that hath part in the first resurrection; they shall reign with Christ a thousand years." Rev. 20:6.

"BE THUS MINDED"

Paul makes a final appeal. "Let us therefore, as many as be perfect"—full grown, as opposed to babes—"be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you." Multitudes of Christians are content just to be saved: others in youth have wrought marvels, and are now drifting downstream on motionless oars; others — as Paul here assumes — have, quite sincerely had wrong

convictions concerning the Prize. Our Lord has expressed the principle for ever:—"If any man willeth to do his will"—he who has made up his mind to put into action whatever God tells him to do—"he shall know of the teaching whether it be of God"—(John 7:17). If "one thing I do," God will open my eyes. "There is no one among us, however limited his power may be, whose weakness and incapacity may not be changed into wisdom and knowledge; his timidity into firmness and fearlessness; his hardness and unloveliness into amiability and gentleness."

SEIZE THE VICTORY FOR WHICH
CHRIST SEIZED YOU

So our magnificent opportunity awaits us. "One thing I do." Scatter-brained people never arrive anywhere. Many aims dissipate energy: contrary pulls on the soul cancel out, and leave a man powerless: if anything is to be well done, it must be done with the whole soul and with every faculty. Paul does not mean, This only do I do, but this is my all controlling purpose, my one over-mastering aim: all my evangelism, all my missionary effort, all my prophetic study, all my practical sanctifications—all is embodied in one master-passion — that I may apprehend that for which also I was apprehended by Christ

Jesus." Paul thus adds here a wonderful revelation nowhere else—so far as we recollect—explicitly made: namely, that Christ apprehended every one of us for this very purpose. Seize the victory, he says, for which Christ seized you.

RUN SO YOU MAY ATTAIN

The Prize is so much our Lord's wish and intention for us all that He chose everyone of us with a view to it. Not that universal achievement will happen. "They which run in a race run all, but one receiveth the prize: even so run, that ye may attain—the prize" (I Cor. 9:24).

"This truth of the Prize," Mr. G. H. Pember, one of the greatest students of prophecy of the nineteenth century, wrote to Col. Joseph Sladen shortly before his death, "I believe to be not only true, but also the doctrine of which the Church is just now in special need." It seems certain that the inconceivably greater pressure since Mr. Pember wrote, together with the double fact of a manifestly disintegrating world and a deeply corrupting Church will, mercifully, drive many believers to this truth—the divine solution of the problem. "Opportunities," said Napoleon, "are born, and die, in the same day: there is time to win a victory before the sun goes down."

ETERNAL SECURITY

(Psalm 15)

THE QUESTION STATED

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

THE ANSWER

1. He that "walketh uprightly"
2. He that "worketh righteousness"
3. He that "speaketh the truth in his heart"
4. He that "backbiteth not with his tongue"
5. He that does no "evil to his neighbour"
6. He that does not "take up a reproach against his neighbour"
7. He that "contemns a vile person"
8. He that "honoreth them that fear the Lord"
9. He that "sweareth to his own hurt, and changeth not"
10. He that "putteth not out his money to usury"
11. He that will not take "reward against the innocent"
12. "He that doeth these things shall never be moved."

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

As A Chaplain Sees It

By CHAPLAIN SAFARA A. WITMER

An anxious soldier comes to the chaplain's office. He pulls a letter out of his pocket, hands it to the chaplain, and adds with little or no explanation, "Read that." And once again there arises the delicate problem of accepting a request to read a personal missive that likely discloses details of intimate personal affairs. But there stands the soldier with his problem. Perhaps he only wants an objective appraisal of the contents to allay his anxieties and apprehensions. Perhaps he is facing a difficulty that is bigger than his resourcefulness. Perhaps there is an emergency situation that calls for speedy action. Perhaps—as it has happened in a few cases—the soldier has secured "outside" aid to build up a case for himself. At any rate, the invitation to read the letter is accepted only if one feels that he can more intelligently and sympathetically help the soldier with his problem.

For the most part, mail from home is a great builder of morale. To most soldiers, mail call is the most eagerly awaited event on the daily schedule. "As cold water to a thirsty soul, so is good news from a far country." Some one has well remarked that *mail is morale*.

However, not all news from a far country is good, and the letters that are brought to a chaplain's office usually bear tidings of evil. They cover the whole range of human tragedy and pathos. They tell of the elemental realism of life—birth, death, sickness, sorrow, love, hate, joy, and bitterness. Usually a letter is in itself an expression of love and devotion, but it may also be a mirror that reflects human follies and foibles.

Sometimes parents hesitate to write unfavorable news to their sons. The intention of sparing them undue anxiety is readily understood, but ordinarily soldiers "can take it," and they would rather be treated with frankness and candor than with too much sheltering care. If they discover that loved ones are withholding news from them, they feel insecure about actual conditions at home.

Not long ago I received a telegram from a mother in an Eastern hospital. She asked me to look up her son who was on our base to find out about his well-being; she hadn't heard from him for several days. The telegram stated that the son didn't know that she had been in a hospital for three weeks, but it did not request that this informa-

tion be withheld from him. Upon finding the young man and inquiring about his welfare, he inquired at once, "Is something wrong?" I told him about his mother being in a hospital, and he was very grateful for my telling him, but felt that his parents should have told him. He had written regularly, but had wondered why recent letters were written only by his father.

If bad news is to be conveyed to a soldier, it should be given *objectively* and clothed with fortitude and faith. Certainly, bad news should never be colored with emotional exaggeration for the sake of self-pity. One letter from a mother gave a very sad account of the mistreatment the soldier's wife was giving their only child. In one paragraph the wife was accused of half-starving the child, it was anemic and exhausted. In another paragraph the wife was accused of exercising no control over the boisterous and energetic conduct of the child! The soldier was much disturbed but did not know what to make of the situation. The discrepancy in the letter was pointed out; it was suggested that the mother who was a widow and who missed her son's presence had possibly overdrawn the facts at a time when she was emotionally upset. He was counselled to be calm about the matter until

the Red Cross could make an investigation.

But of all the injudicious things to write to a soldier far removed from home, the worst is gossip. Not long ago a worried soldier came to me with a letter that he had received from an aunt. It was a conventional letter except for the following sentence, "This is just gossip, but heard your wife is stepping out on you." The soldier was much perturbed. He could not concentrate on his work; he was "going around in circles," frantic with a terrible suspicion gnawing at his heart.

The man said that he had never had any occasion to doubt his wife's loyalty. They had one child, both were living with her parents, and so far as he knew everything was all right. I advised him not to entertain any suspicion of unfaithfulness until he had factual proof; he owed it to his wife to maintain confidence in her, for this could well be just what his aunt said it was—*gossip*. I told him that his aunt had no right to communicate unverified rumors, but in order to dispose of this report I offered to write to his pastor to find out the facts.

But the most heart-breaking letters are those which come from wives telling of an infatuation with some one they "really love" and asking for a di-

voice. The obvious attempts to justify their unworthy conduct, the specious explanations, the usual rationalizations, are revealing disclosures of the weakness and sinfulness of humanity. One letter which a soldier recently wanted me to read was a dagger to the heart. The wife—a mother of an unborn child—had met a sailor. They had gone to dances together. He was a clever dancer. She was sure that she loved him. She wished to have a divorce. And then this adulteress would smooth over the whole bitter tragedy with a bit of sanctity, and so she added, “God bless you!” It sounded more like blasphemy than a reverent benediction!

While these problems present rare opportunities of helpfulness and often give a chaplain an opening to present the grace of God through Jesus Christ, yet one wishes that more soldiers would receive letters of spiritual encouragement from their families. Letter-writing is a strategic means of bringing edification to Christians and the claims of Christ to the unsaved. And how much men in service should be reminded of the resources of the grace of God. It seems to be suited for the very needs of men in service. The abiding presence of Christ is the remedy for loneliness. The over-ruling providence of God by which all things are made to

work together for good is what one needs to stand upon when many forces beyond one's control make their impact upon life. The inner reinforcement of the Spirit is the strength that overcomes temptation. Faith in Christ and assurance of eternal life cancel fear of death. The Word gives the soldier the only thing durable to stand upon.

A word of sincere Christian encouragement likely means more than anything else to a lonely soldier far removed from the atmosphere of church and home.

The Formula for World Peace

Charles G. Finney who was both a lawyer and a minister, lays the basic principle for valid government by saying, “It is his right to govern who possesses such attributes, such character, is so circumstanced, and sustains such relations to humanity as to be able and willing to secure the highest good of all.”

Human government, on this principle, requires the unqualified acceptance in human affairs of the sovereignty of God—the God of love, righteousness, mercy, and peace, whose character is unchanging, whose power is unlimited, and who has manifested through Jesus Christ His purpose to give peace on earth and good will among men.

—L. R. R.

WHO IS THIS?

By BERTHA LEITNER

Instructor in Los Angeles Pacific College

I.

HIS SINLESSNESS

On the planet called earth, lived a Man who never sinned. Neither deed nor word of evil was known to come from His person. On one occasion, He even dared to say, "Which of you convinceth Me of sin" (John 8:46); and none could accuse Him, for He "did no sin, neither was guile found in His mouth. "He suffered long and ever remained kind (I Peter 2 and Isaiah 53). When the scribes and Pharisees questioned Him hypocritically, He answered them honestly and fearlessly. Far from yielding to suggestions of Satan, He showed the devil up as a defeated foe and Himself as the beloved Son in whom the Father was well-pleased. His comprehension of truth and righteousness He set forth in a great sermon, which in practice He was never known to violate. When others were falsely accused, He defended them (Matt. 10:14ff). He rebuked hypocrisy severely (Matt. 23) and was never guilty of it. None could accuse Him of sin during His entire walk on earth; and even one of His judges said, "I am innocent of the blood of this just Person" Matt. 27:24. Only one such person ever liv-

ed on earth. Who could this Man be?

II.

HIS LOVINGKINDNESS

Not only did He refrain from evil, but "He went about doing good." "He went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people . . . and they brought all sick people unto Him . . . and He healed them . . . And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him; and He opened His mouth and taught them, saying BLESSED," (Matt. 4:23-5:3). From then on, He made it His special province to encourage folks. Wouldn't it be stimulating to hear One who could speak with such authority say, "Ye are the salt of the earth" and "Ye are the light of the world"? On the other hand how relaxing to realize that all things needful shall be added if one but co-operates with that authority. However, as already noted, His helpfulness was made more tangible than mere words. He healed the lepers, the sick of palsy, the blind, the lame, the

deaf, the devil-possessed. In fact, "Himself took our infirmities and bare our sicknesses." "As many as touched Him were made perfectly whole," "inso-much that the multitude wondered and they glorified the God of Israel." For the fearful disciples on the tempestuous waters, He "rebuked the winds and the sea, and there was a great calm." When He saw the multitudes, He was moved with compassion on them and wanted to be their great Shepherd and provide under-shepherds (Matt. 9:36-38). To banish their fears, He told them that not a sparrow falls but God takes note of it, that they were of more value than many sparrows, and that even the very hairs of their heads were all numbered. He offered rest in His own perfect Person to those who were heavy-laden. He fed the hungry, instructed the ignorant, and blessed little children. Best of all, He promised His eternal friendship and care to whosoever will and proved it by dying for them. "Did ever sinner have such a friend?"

III.

HIS MIRACULOUS LIFE

Have you not already identified this unique Person by His sinlessness and lovingkindness? "None can with Him compare." Yet lest some be still unconvinced, evidence is cumulative.

His life, both in its being and in its activity, was miraculous. His birth "was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then . . . the angel of the Lord appeared — in a dream, saying, Joseph, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. . . . And he knew her not till she had brought forth her firstborn Son, and he called His Name Jesus" Matt. 1:18-25. When He was baptized, "the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him, and lo, a voice from Heaven saying, This is my beloved Son, in whom I am well-pleased" Matt. 3:16-17. Angels ministered to Him after He had fasted in the desert and demonstrated, in the power of God and of His Word, His own omnipotence and Satan's impotence. He had power over persons, who immediately followed at His call and were astonished at His doctrine. He had power over devils, who departed at His word. His healings often were unaccompanied by means, of which He was independent. He created food at need. He made astounding promises and miraculously fulfilled them. He had power even over life and death. He knew men's unexpressed thoughts. A woman "said *with-*

in herself, If I may but touch His garment, I shall be whole. But He turned about; and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole" (Matt. 9:21-22). One day, "there were certain of the scribes sitting reasoning *in their hearts*, why doth this man speak blasphemies? And immediately, when He perceived *in His Spirit* that they so reasoned *within themselves*, He said unto them, Why reason ye these things in your heart?" Mark 2:6-8. On another occasion, it is said that He "knew their thoughts." Again, "there arose a reasoning among them (the disciples) which of them should be greatest; and He, perceiving the *thought of their heart*," told them that whoever was least among them, the same should be great (Luke 9:46-48). At one time, some, "tempting Him, sought of Him a sign from Heaven. But He, *knowing their thoughts*," answered them wisely (Luke 11:16-17). He also answered the *thoughts* of the lawyers and Pharisees, when a certain man who had the dropsy came to Him for healing on the Sabbath day (Luke 14:1-3).

Greater than all these other miracles was His power to forgive sins. Luke 5:18-20 tells of the paralytic who was let down through the tiling of a house-top. When this unique Person saw the faith of the man's friends, He said, Man, thy sins

are forgiven thee" (Matt. 9:2). Of a woman who anointed His feet with ointment, He said, "Her sins, which are many, are forgiven" Luke 7:47. Again, when one sick of the palsy was brought to Him, He said to the sick one, "Son, be of good cheer; thy sins be forgiven thee," — and to the critical scribes, "That ye may know that I have power on earth to forgive sins." He forgave the woman taken in adultery and said, "Go, and sin no more." All who come unto Him find rest unto their souls. Unlike the scribes and the Pharisees, we do not call these mercies blasphemies; but like them, we ask, "Who can forgive sins but God alone?"

But God alone! Who else could have come as He came? Who else could have lived as He lived? Who else could twice have received the audible identification and commendation from the Father, "This is my beloved Son in whom I am well-pleased; hear ye Him." At His baptism, the Spirit of God descended upon Him like a dove, accompanied by the voice from Heaven. The second time it was heard, He took Peter, James, and John up into a high mountain and was transfigured before them, and His face did shine as the sun, and His raiment was white as the light" (Matt. 17:1, 2). And at the close of His life, "Behold the Man!" cruci-

fied on a cross bearing the title "Jesus of Nazareth, the King of the Jews." One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. "And there was darkness over the earth, and the sun was darkened, and the veil of the temple was rent in the midst (Luke 23: 44, 45). From such a death could come nothing less than a resurrection. When the women came unto the sepulchre, they "found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And . . . men . . . in shining raiments . . . said, Why seek ye the living among the dead? He is not here but is risen; remember how He spake unto you while He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again. And they remembered His words" (Luke 24:1-8).

IV.

HIS SELF-IDENTIFICATION

But God alone! Who else could dare to claim to be the Way, the Truth, the Life, the Bread and Water of Life, and the Light of the World? Who else, early in a career or ministry, or ever in life, could assert that He would rear up the temple of His body in three days after death (John 2:19-21).

Who else could have promised the woman of Samaria water that would spring up into everlasting life? And when she said, "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things," none else could say unto her, "I that speak unto thee am He." He called Himself the Son of God and assured the Jews of His day that just as the Father giveth life, even so the Son quickeneth whom He will. He claimed from the Father authority to execute judgment. Several witnesses, said He, justify that claim; His own works, the Father, and the Scriptures (John 5:21-39). He went so much farther as to say, "If ye believe not that I am He, ye shall die in your sins" (John 8:24); but "if a man keep my saying, He shall never see death" (John 8:51). When the Jews cast out the man whose sight had been restored, his Healer asked, "Dost thou believe on the Son of God?" The man answered, "Who is He, Lord, that I might believe on Him?" The unhesitating answer was, "Thou hast both seen Him and it is He who talketh with thee. (John 9:35-37). He said again, "I am the good Shepherd . . . and I lay down my life for the sheep . . . I have power to lay it down, and I have power to take it again" (John 10: 11-18). At the raising of Lazarus, He said, "I am the

resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:25, 26.) Reader, believest thou this? In many words such as these, He claimed unlimited power: "If ye ask anything in my Name, I will do it" (John 14:14) and "All power is given unto me in Heaven and on earth" Matt. 28:18. After His resurrection, as proof to Thomas of His claim, He invited the doubting disciple to examine the wounds of the crucifixion. When Thomas exclaimed, "My Lord and my God." He accepted the title and the worship (John 20:27, 28).

V.
OUR ALLEGIANCE

Since He was received up into Heaven, He sitteth on the right hand of God, ever living to make intercession for us. What do we owe, therefore? First, His mercy demands that we accept His gift of pardon, life, and power. Then, gratitude, loyalty, and love constrain us to respond to the passion of His own heart: to pray the Lord of the harvest to send forth laborers into His harvest (Matt. 9:38) and to go and teach all nations (Matt. 28:19) that He is "Emmanuel—God with us."

ATTITUDE AND EFFICIENCY
(RATE YOURSELF)

<i>Attitude</i>	<i>Score</i>
I won't	0
I can't	10
I don't know how	20
What is it?	30
I wish I could	40
I think I might	50
I might	60
I think I can	70
I can	80
I will	90
I did	100

Stick To It
Grenville Kleiser

If you have a job to do,
Stick to it!
Difficult and irksome too,
Stick to it!
Put your shoulder to the wheel,
Act the way you'd like to feel,
Work ahead with honest zeal—
Stick to it!

Are you sure a cause is right?
Stick to it!
Don't desert a worthy fight,
Stick to it!
To achieve be strong of heart,
Eager to fulfill your part,
If you fail, make a new start—
Stick to it!

—The Chimes.

Christianity is not a new leaf
... It is a new life. Salvation is
not a new start ... It is a new
heart.—The Chimes.

WITH THE FELLOWSHIP CIRCLE at Home and Abroad

The year of 1944 has been the occasion for new mercies from God at the Fort Wayne Bible Institute. The departure of Rev. J. E. Ramseyer, the life-long president of the Institute, has not yet become a fathomable reality. Often, there has been the impulse to turn to him for counsel and spiritual help. But God is teaching us the deeper lesson of trusting more fully in Himself.

The sovereignty of the Holy Spirit has been the constant steadying factor during the past year. His wisdom, His righteousness, and His grace have always been adequate in administrative problems. His presence has been manifest in the classrooms, in the chapel hour, and in the prayer services. He has made real His promised enabling to witness for Christ; there have been fruits in the witness born by students in street meetings, in personal evangelism, in tract distribution, in gospel team work, and in other student ministries.

The capacity enrollment of 218 students has demonstrated that war is not the occasion for a Bible Institute depression. God has taught us to believe Him and to assume that it is His continued purpose to have prepared laborers thrust into the harvest field.

The current school year has registered both spiritual and educational progress. During the month of December a revival came spontaneously and left no part of the dormitories unaffected. Classes were suspended to give way to prayer and ministries appropriate to the special working of the Spirit.

God has spoken, more than in other years perhaps, to students of the need of the unevangelized portions of the world. That is, we believe, an encouraging token to all who may regard the present curtailment in missionary lines with apprehensiveness.

So far as the physical plant and equipment of the Bible Institute are concerned 1944 works a climax of God's blessing. His wise direction of the founders forty years ago may now be interpreted as including great expansion and development. Our present plant is a marvelous tribute to both faith on the part of the founders and to the largeness of God's thought for His work.

SPECIAL INSTITUTE GUESTS

Rev. Fred Joder, missionary to North Africa, has been a guest at the Institute while filling missionary speaking engagements in and about Fort Wayne. He addressed the student body on several occasions during his stay.

Mrs. Bauman, nee Elsie Rupp ('27), missionary to Colombia, S. A., was one of the same missionary party that visited the Institute early this winter. The Baumans are now on their way back to their field of service.

Miss Luella Landrey ('33), missionary in Nigeria, West Africa, since May, 1941, spoke at the Chapel service on the morning of December 8th. Her message centered around the importance of having a deep concern for the lost **everywhere**. Miss Landrey is now ministering on the West Coast.

Rev. W. H. and Mrs. Oldfield represented the South China Mission field of the Christian and Missionary Alliance in a recent Students' Mission Band. They presented pictures of devastation wrought by the invaders in their area making very real the plight of the native church in occupied territory.

Rev. Walter Arnold, formerly in mission work under the C.M.A. in French West Africa, addressed the students on December 15th.

Recent guest speakers in the chapel hour have been Rev. Edward Smithee,

pastor of the Wesleyan Methodist Church in Fort Wayne; Rev. C. J. Gerig; District Superintendent of the M.C.A.; Rev. Frank Halzwarth, Fort Wayne; Rev. Don Kelly, pastor of the Holton Avenue, Missionary Church, Fort Wayne; and Rev. D. C. Rupp, Sierre Leone, Africa.

Rev. D. C. Rupp and David Rupp Jr., are making their home at the Bible Institute at present.

Miss Bernice Dean, former Hostess of Bethany Hall, visited at the Institute during the holidays en route to Los Angeles, Calif., where she has accepted a position at the Los Angeles Pacific College.

On January 8th we were favored to have as guests the Rev. Albert Peterson, evangelist, and Mr. Adams Lutzweiler, famous marimbaphone artist. Rev. Peterson was formerly associated with the Billy Sunday evangelistic party. Their messages in word and music were much appreciated.

BIBLE INSTITUTE AVIATORS

David Rupp Jr. and Wayne Judd are receiving practical training in aeroplane repair at the Fort Wayne Metropolitan Air Base. Mr. Rupp graduated from the Institute in 1940 and has since served a term on the mission field in Sierre Leone. Wayne Judd graduated in 1942, and has since served in pastoral work. This year he is taking special studies at the Institute in view of going to South America soon.

Mr. Judd recently encircled the Bible Institute campus by air—not with a bomber but for the purpose of getting some air portraits of the campus. Success was very satisfactory.

FRIENDS GIVE B. I. A TURKEY DINNER

Through the kindness and generosity of Mr. John Bontrager of Elkhart, Indiana ten fat turkeys provided the meat for a turkey dinner the evening of December 20th. The students and the faculty members with their fami-

lies were present for the occasion. Rev. D. Paul Huffman spoke as a part of a program which followed.

CLARENCE RUTSCHMAN FAREWELLS

Clarence Rutschman of the class of 1940 has received appointment by the Sudan Interior Mission and is expected to sail within a few weeks to begin missionary work in Africa. Mr. Rutschman addressed the students at the school chapel service of January 5th and at the Mission Band service of the same day.

ROGER MALSBUY AT INDIANAPOLIS

Roger Malsbury, who attended the Institute for two years, has been successful in founding **A Youth for Christ** movement among the evangelical groups at Indianapolis. Mr. Malsbury has developed the work to include a weekly mass meeting, a weekly broadcast, and nightly meetings in churches of the area. It was the privilege of Dean L. R. Ringenberg to participate in the regular Saturday evening service of December 9th.

E. W. HENNING BUILDS FROM BOTTOM

Four years ago Mr. E. W. Henning left the Institute to minister in an unchurched section at Kokomo, Ind. Knocking at door bells and conducting cottage prayer meetings, marked the beginning. Out of this has grown the present Kokomo Christian and Missionary Alliance Church. He has built a church and parsonage combined and the church is free from debt. L. R. Ringenberg and a group of students spent a day of fellowship in services with him and his people on December 10th.

GOSPEL TEAM MINISTRIES

Recent student ministries have been rendered at the following churches:

Bethel M. B. C., Elkhart, of which Rev. Paul Kriess is pastor; Calvary

Missionary Church, Detroit, Michigan of which Rev. Laverne C. Anderson is pastor; Northside Missionary Church, Fort Wayne, of which Rev. Daniel Dyck is pastor; The Methodist Church of Ridgeville, Indiana; The U. B. Church of Hicksville, Ohio; The Community Church of Salem, Indiana; The C. & M. A. Church of Port Huron, Michigan; The M. B. C. Church of Bremen, Indiana, of which Rev. Paul Wagley is pastor; and The M. B. C. Church of Constantine, Michigan.

INSTITUTE CAMPUS BEAUTIFUL

We wish that we could have shared the beauty of the campus with you this winter. Truly God's hand has kept it gorgeous throughout the entire winter. Early in December snow began falling and when one blanket became a bit soiled a new one fell to replace it. At times the trees and shrubs were snow-laden with a covering that only the hand of God could so beautifully arrange.

One afternoon Mr. Gleason Ledyard, assisted by Mr. Edgar Neuenschwander, built a "real-for-sure" igloo. Mr. Ledyard has visited Alaska and plans to do missionary work in that country when he completes his training at the Institute. The igloo was indeed interesting and became quite popular. Newspaper reporters learned of it and a picture of it appeared on the front page of the evening paper. News items concerning it have been printed in newspapers throughout the country, much to Mr. Ledyard's surprise. It was a fine piece of work.

SPECIAL SECOND SEMESTER SERVICES

Special services were held at the opening of the second semester with Chaplain S. A. Witmer as speaker. Chaplain Witmer is Base Chaplain at the Army Air Base in Harvard, Nebraska at the present time. His messages were very timely and practical. At the morning services he spoke on the theme of "Life's Basic Realities"

and in the evenings, "New Men for a New Order," "Can Heaven Wait?" and "The Great Commission." It was interesting to hear a few of his observations in army life and expressed in Mr. Witmer's characteristic way. Each message was weighted with truths from the Word of God, and the Holy Spirit was faithful in blessing these truths to the spiritual benefit of each one present.

WEDDING BELLS

On the afternoon of December 31st Mr. James Gurley, of Dyersburg, Tenn., took unto himself a wife in the person of Miss Elizabeth June Sprunger of Berne, Indiana. The nuptials were performed at a lovely candlelight ceremony in the First Mennonite Church, Berne. The bride is a graduate of the Lutheran Hospital School of Nursing in Fort Wayne. Mr. and Mrs. Gurley will make their home in Goshen, Indiana, where Mr. Gurley will be pursuing a pre-theological course this semester at Goshen College.

A pretty wedding ceremony was performed February 3rd at the First Missionary Church in Fort Wayne when Miss Eleanor Waltman of Detroit became the bride of Mr. Elmer Neuenschwander ('44) of McPherson, Kansas.

Mrs. Neuenschwander has completed her studies at the Institute and will be graduated with the class of '45. Mr. Neuenschwander is attending Asbury Theological Seminary, Wilmore, Kentucky, at the present time.

May the blessing of God be with these young people as they "set sail on the sea of matrimony."

JUNIOR ALUMNI

A fine Christmas present arrived December 20th at the home of Mr. and Mrs. Earl Cochran, Wauseon, Ohio, when little Ellen put in her appearance. Mrs. Cochran was formerly Miss Eunabelle Rupp. Earl tells us that the baby has a pair of good lungs and uses them! Could it be that she takes

after her "daddy"? He seems "mighty proud" of her to say the least.

Little Jessie Lois Amstutz arrived January 3rd and weighed 8½ pounds. Her parents are Mr. and Mrs. J. Pritchard Amstutz. The mother and baby are with the grandparents in Buena Vista, Ky., and the father is attending Asbury Theological Seminary in Wilmore, Ky. We might add: "And all are doing well."

On January 7th Mr. and Mrs. Emanuel Stauffer and family welcomed into their circle a fine baby girl whose name is Doris Irene. The Stauffers are engaged in missionary work in the Ozark mountains of Arkansas, but at the present time are with Mrs. Stauffer's parents in Philadelphia, Pa.

A novel "Official Ration Book" was received at the Institute announcing the arrival of Timothy Alan White on January 13th at the Peoria Methodist Hospital. The "Ration Book" was issued by the parents, Mr. and Mrs. Howard White, nee Gabriel Martig ('39), now residing in Chicago, Ill. We are tempted to "cash in" some of those coupons—they entitle one to some interesting events in the life of the new-comer.

From Gladys Neuenschwander ('31), January 1945, who is serving under the "Go Ye" Mission of the Ozarks, Warner, Oklahoma, the following word comes:

"Thanks be unto God for His unspeakable Gift." II Cor. 9:15. Without this gift there would be no hope for us throughout eternity. But we rejoice that though we are weak in holding forth the Light, yet that Light faileth not, for the Lord meets the need of all who come to Him.

This has been a blessed Christmas season for us. You have been praying and the Lord has blessed. The sharp sword of the Spirit, brought a harvest that gladdened our hearts. We also wish to thank you for your gifts and prayers which shall not go unrewarded; for the Lord will repay!

The Christmas program at Lone Star, where we had a part in Sunday School, was far beyond our expectations. We had prayed much for this service since much depended upon it. The boys and girls willingly took their parts and worked hard. The school teacher, who recently dedicated her life to the Lord, co-operated with us in a remarkable way. A good crowd attended. Three boys even rode ten miles on horse-back to be present. The entire program was based on the birth of Christ and what it means in the lives of men and women today in this war torn world. The High School students served the oranges, apples, candy, pop-corn, cookies, and nuts that had been provided. We had a wonderful fellowship with those present. A homey spirit prevailed among those who years before had caused disturbance.

Have you ever heard of fifteen high school students at a Christmas party reading Scripture verses which were handed to them, as though they were eager children awaiting their food? Such was the case with our young people. Half of these students have not been attending Sunday School. Let us build such a wall of prayer about them that each one may be saved and join the Sunday School!

The Child Evangelism Class held in our home is a joy to us. More than thirty children have had their black hearts washed white in the blood of Jesus! In our last meeting the children were asked to draw on a sheet of paper a picture of something they were giving to Jesus as a birthday present. Some drew their hands, others their feet, and still others their heart. One boy drew a picture of a boy, and underneath wrote these words: "This is me." Then he signed his name. The other children laughed because of the funny picture, but he came to us and said, "I'm giving myself to Jesus. I want to give my whole body to Jesus." Praise the Lord for such trophies of grace! Pray for the healthy spiritual growth of these babes in Christ attending our classes.

On January 2nd we are again to begin our school house memory work classes in our sixty-two schools. Ten of these schools are for negroes and one is for Indians only. In the remainder of the schools we find part Indian pupils among the white boys and girls. Some of these children have already memorized all of their required verses for their Bibles which they are to receive as a reward. We can see the transforming power of the Word of God working in the hearts of some of our boys and girls. Only eternity will reveal what the Word means to these 3,000 children, but this we know, His Word cannot return void! To see these hungry children drinking in the Word so eagerly makes us realize more and more our responsibility. As we deal with souls who are making their choices for eternity, will you continue to remember us before the Throne of Grace that none of these should be lost?

Cpl. Royal B. Steiner, a former student of the Institute and now with the Army Air Forces, writes the following:
From Sharjah, in Trucial Oman
somewhere in the Middle East.

"I send you greetings through Jesus Christ our risen Lord and Saviour. You may rest assured that regardless of where I find myself or what the circumstances are, I have found Him, who alone is able to give real peace, ever present.

"We are completely isolated from the rest of the world. The only way we can be reached is by air and even then it is difficult. The heat is terrific and soon it is predicted to reach 180 degrees.

"My work is both medical and clerical in nature. I have charge of the dispensary ward, pharmacy, and all paper work. We have no place to go—there are no towns. There are no white people here, except our own and the British. I was fortunate to be able to visit the Holy Land a short while during the Christmas season.

"We have no Chaplain with us. Re-

member me in prayer as I endeavor to hold some Christian services here on the Base."

The following letter comes to us from **Fanny A. Schmallenberger** ('31):

Charlesville, Kasai Dist.,
Congo Belge, Afrique
October 1, 1944

"For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

"I feel constrained to write a few lines to the Bible Vision and greet the Fellowship Circle. I am sure that all of us have experienced the gracious kindness of our Heavenly Father since we have left our Alma Mater. We are scattered everywhere but His kindness has followed us and His mercy has not departed from us. Isn't that the experience of every one of us?

I do enjoy reading the Bible Vision. I like the spicy editorials and rich articles and always look for the news of former students and the Institute happenings of these days.

I was indeed sorry to hear of the death of our beloved president. I shall never forget his good timely advice and deeply spiritual messages. They made an indelible impression upon me and I have profited by them throughout the years and especially since I have become a missionary in the Belgian Congo. I have translated many of the notes that I found from his sermons and also many of his pithy sayings. I found the natives pleased and quite responsive as I quoted these translations for them in their vernacular and told them that our president taught us thus.

"I do praise the Lord for the privilege of being His ambassador to the Congo and I have appreciated the splendid opportunity of teaching His Word in our Bible School. The Word of God is indeed the "power of God unto salvation to every one that believeth." It is a joy to give out His

message to other tribes who are not yet in the Fold.

"We were indeed happy at our station to have the Rev. Waldo Schindler ('29) of the French Gabon spend a short time with us. He came primarily to visit with his aunt and uncle, the Rev. and Mrs. J. P. Barkman. It is quite a coincident to meet another former student of the Institute on the other side of the world a good many years after leaving school. We had a nice time comparing notes as regards our work and found it very much alike. Even the language of the peo-

ples with whom we work seem to point to the same source. We enjoyed talking about our former Bible Institute days and were so glad that the Lord directed us into His service.

"In closing I do wish all of my friends God's blessing and a fruitful ministry wherever they may be. God bless the faithful Bible Institute Staff and all of the students. God bless every member of the Circle. May we all be true and faithful until that day when we shall hear His words, "Well done, enter thou into the joy of thy Lord."

A Bible Education Which Assumes the Power of the Living Word

Direct Bible study is the ideal to which Fort Wayne Bible Institute instructors are committed. Not the perpetuation of a school of thought, not the inculcation of ecclesiastical prejudice, not merely the acceptance by youth of the conclusions of their teachers—none of these are tolerable aims in our classrooms. The open Bible, the teaching ministry of the Holy Spirit, the student in the center of the task, and the teacher at hand to guide, to counsel, to inspire, and to correct—these are characteristics of Bible study at the Fort Wayne Bible Institute.

The Fort Wayne Bible Institute roster includes students preparing to be pastors, missionaries, directors of music, church school teachers, and evangelists.

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